

CHAPTER 37

Al-Sâffât: **Those Ranging in Ranks**

(REVEALED AT MAKKAH: 5 sections; 182 verses)

The title of this chapter, *Those Ranging in Ranks*, is taken from its opening words, which give a description of the faithful. It is in all likelihood an earlier revelation than the other chapters of this group; see introductory note to chapter 34.

The chapter announces in the first section a clear prophecy of the ultimate prevalence of Unity, and asserts the truth of the judgment in the second; calls attention to the preachings of Nûḥ, Ibrâhîm, Mûsâ, Ilyâs, Lûṭ and Yûnus in the third, fourth and fifth sections; and concludes with a clear prediction of the triumph of the Holy Prophet.

SECTION 1: **Unity will prevail**

In the name of Allâh, the Beneficent, the Merciful.

1 By those ranging in ranks,^a

2 And those who restrain holding in restraint,

1a. The *waw*, which means *and*, is in such places generally rendered as *by*, and signifies *an oath*. It must, however, be borne in mind that the oath in such cases simply draws attention to a certain testimony. Ordinarily, when a person swears by Allâh, he really calls Allâh to witness that he speaks the truth. The real object in taking an oath is to make an assertion more convincing. But in the Qur'ân, when such a form is adopted, the conviction is produced not by mere allegation, as in the case of an ordinary oath, but by some clear argument which upholds the truth of the assertion made. Sometimes attention is called in these oaths to obvious laws of nature, as the change of night and day, etc., to infer spiritual laws from them, and on other occasions the oath reveals a kind of prophecy, so that the fulfilment of the prophecy makes the truth of the preaching of the Prophet to be obvious. The latter is the case here.

The description given in the first three verses applies to the believers. The first verse shows them as *ranging themselves in ranks*, or praying to Allâh standing in ranks, which the Muslims do five times daily in their prayers in congregation, and may prophetically refer to their subsequent ranging themselves in ranks in the field of battle against their enemies. The second verse describes them as *holding in restraint* their passions, so that a people who were ruled by their passions or their sensual desires were so entirely changed that they became complete masters of their passions. The words, however, may also contain a prophetic reference to their holding in restraint a powerful enemy bent upon their extirpation. These two descriptions are followed by another in the third verse which makes it clear that only the Muslims are described here: *those who recite the Reminder*. It is a special characteristic of the Muslims that they recite the Arabic Glorious Qur'ân in their prayers, so much so that even their armies in the field of battle are regular in their prayers and recite the Arabic Glorious Qur'ân in their prayers. And the great Truth that is thus established is Divine Unity — *surely your Deity is One*.

It may also be noted that, though the commentators have suggested that the description in the first three verses may apply to *malâ'ikah*, they also state that the description is applicable to the Muslim armies fighting against the enemies of Islâm (*Al-Tafsîr al-Kabîr* (Commentary), by Imâm Fakhr al-Dîn Râzî).

3 And those who recite the Reminder,

4 Surely your Deity is One.

5 The *Rabb* of the *samâwât* and the earth and what is between them, and the *Rabb* of the eastern lands.^a

6 Surely We have adorned the lower *samâ'* with an adornment, the stars,

7 And (there is) a safeguard against every rebellious *shaitân*.^a

8 They cannot listen to the exalted assembly and they are reproached from every side,^a

5a. The reference to the eastern lands in *Rabb al-mashâriq* is a prophecy of the early spread of Islâm in the East, while Islâm's conquests in the West seem to have been reserved for a later age. *Mashâriq* is the plural of *mashriq*, which means *the rising-place of the sun*, and is, like its English equivalent *east*, applicable to an *eastern land*.

7a. The Prophet's preaching was confronted by a twofold opposition among the Arabs — the secular classes and the priestly class, i.e., the diviners and the soothsayers, the class known as *Kâhin*. It is these soothsayers who are called the rebellious *shaitân*, because they thought that they could invoke "evil beings" and answer questions put to them relating to the future. This phase of opposition was equally swept away by the forceful tide of Islâmic truth, and the profession of the *Kâhin* disappeared from Arabia as Islâm advanced; see *Lisân al- 'Arab* (Dictionary), by 'Allâmah Abu-l-Faḍl Jamâl al-Dîn Muḥammad ibn Mukarram under the word *kâhin*. The mention of *samâ'* and stars in the previous verse refers to the popular superstition that the diviners and soothsayers obtained their knowledge of the future from the stars. The *safeguard against every rebellious shaitân* indicates that they have no access to Divine secrets; see further 52:38a and 72:8a.

8a. The reference here is to the conjectures of the soothsayers regarding the future, by which they maintained their ascendancy over the masses. It is pointed out that they have no access whatever to the source of prophecy. The exalted assembly signifies those *malâ'ikah* to whom Divine revelation is first made known. If the other significance of the word *yuqdhafûn* (*thrown at or pelted*) is adopted, the reference may be to the secular opponents of the Prophet, who, it is here foretold, would be thrown at from every side, so that success could not attend any of their efforts.

9 Driven off;^a and for them is a perpetual chastisement,

10 Except him who snatches away but once, then there follows him a brightly shining flame.^a

11 So ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.^a

12 Nay, you wonder, while they mock,

13 And when they are reminded, they mind not,

14 And when they see a sign, they seek to scoff,

15 And say: This is nothing but clear enchantment.

16 When we are dead and have become dust and bones, shall we then be raised,

17 Or our fathers of yore?

18 Say: Yea, and you will be humiliated.^a

9a. This verse and those preceding it describe the state of the soothsayers at the advent of the Prophet. Before the advent of the Holy Prophet, the soothsayers may have been able to mislead the people to a certain extent by their guesses regarding future events, but after his advent they were reproached on every side, and ultimately the profession of the *kâhin* disappeared from Arabia, as shown in the last footnote. Or, the reference may be to the overthrow of ordinary opposition.

10a. *Khatîfa* signifies *he carried off* or *snatched away*, and *Khatfat* signifies *a single act of carrying off* or *snatching away*. The meaning is that, if a soothsayer gets but one opportunity, there soon follows a flame that pierces through the darkness; in other words, dispels the darkness to which the soothsayer leads men. It should be noted that *shibâb* means only *a flame* (see *Arabic-English Lexicon* by Edward William Lane, and compare 27:7, where Mûsâ goes to bring a *shibâb*), and *thâqib* means *that pierces through the darkness* or *brightly shining* (*Arabic-English Lexicon* by Edward William Lane).

11a. *Lâzib* is derived from *lazaba*, meaning *it was* or *remained fixed, settled, firm, or constant* (*Arabic-English Lexicon* by Edward William Lane); hence *Lâzib* signifies *firm* (*Arabic-English Lexicon* by Edward William Lane). Those created of firm clay are the morally perfect human beings, the Prophet and his followers. The verse points to the opposition of the soothsayers to the Prophet, and warns the former that the Prophet will be triumphant, because he is made perfect by Allâh's hand.

19 So it will be but one cries, when lo! They will see.

20 And they will say: O woe to us! This is the day of Requital.

21 This is the Day of Judgment, which you called a lie.

SECTION 2: The Judgment

22 Gather together those who did wrong and their associates, and what they worshipped^a

23 Besides Allâh, then lead them to the way to hell.

24 And stop them, for they shall be questioned:

25 What is the matter with you that you help not one another?

26 Nay, on that day they will be submissive.

27 And some of them will turn to others mutually questioning —

- 28 Saying: Surely you used to come to us from the right side.
29 They will say: Nay, you (yourselves) were not believers.
30 And we had no authority over you, but you were an inordinate people.
31 So the word of our *Rabb* has proved true against us: we shall surely taste.

18a. That is, you will not only be raised after death to taste of your evil deeds, but even here you will be brought low. This is again a prophecy of the vanquishment of the enemy in this very life.

22a. Though the description of the helplessness of the iniquitous given in this and the following verses applies to life after death, it equally describes their condition in this life.

- 32 We led you astray, for we ourselves were erring.
33 So, that day they will be sharers in the chastisement.
34 Thus do We deal with the guilty.
35 They indeed were arrogant, when it was said to them: There is no deity but Allâh;
36 And said: Shall we give up our deities for a mad poet?
37 Nay, he has brought the Truth and verifies the messengers.^a
38 Surely you will taste the painful chastisement.
39 And you are requited naught but for what you did —
40 Save the servants of Allâh, the purified ones.
41 For them is a known sustenance:^a
42 Fruits. And they are honoured,
43 In Gardens of delight,
44 On thrones, facing each other.
45 A bowl of running water will be made to go round them,
46 White, delicious to those who drink.
47 It deprives not of reason, nor are they exhausted therewith.^a

37a. The early revelation of this chapter is universally admitted, and here, too, we have a clear statement that the Prophet came in fulfilment of earlier prophecy.

41a. The word *ma 'lûm* (*known*) shows that the sustenance mentioned in the verses that follow is one that is already *known* to those servants of Allâh who are purified from every pollution. This description of the blessings of paradise shows that all those

blessings were actually tasted by the righteous in this life. In fact, their brief but important description as *fruits* in the next verse clearly shows those blessings to be the fruits of their good deeds.

47a. The word *ghaul* is derived from *ghâla*, which means *it destroyed him*, and *ghâlati-l-khamru* means *the wine deprived him of reason*, and *ghaul* means *privation of the intellectual faculties* (*Arabic-English Lexicon* by Edward William Lane). *Yunzafûn* is derived from *nazafa* meaning *he entirely exhausted* a well of its water (*Arabic-English Lexicon* by Edward William Lane). *Nazîf* is therefore *one intoxicated or deprived of reason*, and *anzafa* carries a more extensive significance (*Al-Mufradât fi Gharîb al-Qur'ân* (Dictionary of Qur'ân), by Shaikh Abu-l-Qâsim Al-Husain al-Râghib al-Isfahânî). The drinks of this life, through a source of pleasure, bring evil in their train. The drinks of the next life, which are called *ma'în* (*water of which one has reached the source, or water running upon the surface of the earth*) (*Arabic-English Lexicon* by Edward William Lane), in verse 45, cause neither loss of reason, nor exhaustion. The name is common, but the nature of the two is different.

48 And with them are those modest in gaze, having beautiful eyes,

49 As if they were eggs, carefully protected.^a

50 Then some of them will turn to others, questioning mutually.

51 A speaker of them will say: Surely I had a comrade,

52 Who said: Are you indeed of those who accept?

53 When we are dead and have become dust and bones, shall we then be requited?

54 He will say: Will you look?

55 Then he looked down and saw him in the midst of hell.

56 He will say: By Allâh! You had almost caused me to perish;

57 And had it not been for the favour of my *Rabb*, I should have been among those brought up.

49a. The description of women given here calls attention to the prominent feature of the character of a good woman. In the first place, they are described as restraining their eyes, and modest in their gaze, and attention is thus called to the fact that the most valuable virtue of woman is that rare chastity which is described here as *restraint* or freedom of the eye from lust. Then the beauty of their eyes is praised, the suggestion clearly being that the purity of the eye leads to its beauty, or that the real

beauty of the eye consists in its purity. In the second place, they are described as being eggs carefully protected, which alludes to their pure and unsoiled character. It should, however, be noted that what is apparently a description of women is really a description of the fruits of deeds done in this life, the words adopted being applicable to both (see the word *hûr* in 52:20a), and these are in fact devotional blessings manifested physically. The blessings which it promises, whatever they may be, are as much meant for men as for women; the only thing certain about them is that their nature is different from the nature of the physical blessings of this life. See also 38:52a.

- 58 Are we not to die,
 59 Except our previous death? And are we not to be chastised?
 60 Surely this is the mighty achievement.
 61 For the like of this, then, let the workers work.
 62 Is this the better entertainment or the tree of Zaqqûm?^a
 63 Surely We have made it a trial for the wrongdoers.
 64 It is a tree that grows in the bottom of hell —
 65 Its produce is as it were the heads of serpents.^a
 66 Then truly they will eat of it and fill (their) bellies with it.
 67 Then surely they shall have after it a drink of boiling water.
 68 Then their return is surely to the flaming Fire.^a
 69 They indeed found their fathers astray,
 70 So in their footsteps they are hastening on.

62a. *Zaqqûm* is “a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter, and has knots in its stems ... the heads of its leaves are very foul” (*Arabic-English Lexicon* by Edward William Lane). *Zaqqûm* also means *any deadly food* (*Tâj al-‘Arûs* (Dictionary), by *Imâm Muḥibb al-Dîn Abu-l-Faïd Murtaḍâ* and the *Arabic-English Lexicon* by Edward William Lane), and in the dialect of

Ifrîqiyah, it signifies *fresh butter with dates* (*Arabic-English Lexicon* by Edward William Lane). Abû Jahl is said to have scoffed at the idea of *zaqqûm* being the food of those in hell by having prepared a repast of fresh butter with dates for a party of the

Quraish chiefs, telling them that, according to the Prophet, such was the food that would be given to those who go to hell. See also 17:60c.

65a. The correct interpretation of *ru'ûs al-shayâtîn* is that adopted here, for the Arabs apply the name *shaitân* to a sort of serpent having a mane, ugly or foul in the head and face. According to others it is the name of a certain ugly plant (*Tâj al-'Arûs* (Dictionary), by *Imâm Muhibb al-Dîn Abu-l-Faid Murtaḍâ* and the *Arabic-English Lexicon* by Edward William Lane).

68a. The words, *then their return is surely to the flaming Fire*, are very significant, as if the food and drink described above were to be given to them before they went to hell. This is the reason that it is called *an entertainment* (verse 62). It is in fact a description of their evil plight in this life as well as in the Hereafter.

71 And most of the ancients surely went astray before them,

72 And indeed We sent among them warners.

73 Then see what the end of those warned was —

74 Except the servants of Allâh, the purified ones.

SECTION 3: **Nûḥ** and **Ibrâhîm**

75 And Nûḥ certainly called upon Us, and excellent Answerer of prayers are We!

76 And We delivered him and his people from the great distress;

77 And made his offspring the survivors,

78 And left for him (praise) among the later generations,

79 Peace be to Nûḥ among the nations!

80 Thus indeed do We reward the doers of good.

81 Surely he was of Our believing servants.

82 Then We drowned the others.

83 And surely of his party was Ibrâhîm.

84 When he came to his *Rabb* with a secure heart.

85 When he said to his sire and his people: What is it that you worship?

86 A lie — gods besides Allâh do you desire?

87 What is then your idea about the *Rabb* of the worlds?

88 Then he glanced a glance at the stars,

89 And said: Surely I am sick (of your deities).a

90 So they turned their backs on him, going away.
91 Then he turned to their gods and said: Do you not eat?
92 What is the matter with you that you speak not?
93 So he turned upon them, smiting with the right hand.
94 Then they came to him, hastening.
95 He said: Do you worship that which you hew out?
96 And Allâh has created you and what you make.
97 They said: Build for him a building, then cast him into the flaming fire.
98 And they designed a plan against him, but We brought them low.
99 And he said: Surely I flee to my *Rabb* — He will guide me.
100 My *Rabb*, grant me a doer of good deeds.
101 So We gave him the good news of a forbearing son.
102 But when he became of age to work with him, he said: O my son, I have seen in a dream that I should sacrifice thee:^a so consider what thou seest. He said: O my father, do as thou art commanded: if Allâh please, thou wilt find me patient.

89a. The people with whom Ibrâhîm contended were not only worshippers of idols, but also worshippers of stars. Hence Ibrâhîm cast a glance at the stars and declared that he could not bear their worshipping others than Allâh. *Arabic-English Lexicon* by Edward William Lane gives the following as one of the explanations of the words *saqîm* (sick) on the authority of *Tâj al-‘Arûs* (Dictionary), by *Imâm Muhibb al-Dîn Abu-l-Faid Murtaḍâ*: *I am sick of your worshipping what is not Allâh*. But we also speak of a person as being *saqîm*, when he bears spite against another. Thus you say *huwa saqîm al-ṣadr ‘alai-hi*, meaning *he is affected with spite against him* (*Tâj al-‘Arûs* (Dictionary), by *Imâm Muhibb al-Dîn Abu-l-Faid Murtaḍâ*, *Arabic-English Lexicon* by Edward William Lane). The words may thus be translated *I bear spite to your false gods*.

103 So when they both submitted and he had thrown him down upon his forehead,
104 And We called out to him saying, O Ibrâhîm,
105 You have indeed fulfilled the vision.^a Thus do We reward the doers of good.
106 Surely this is a manifest trial.
107 And We ransomed him with a great sacrifice.^a

108 And We granted him among the later generations (the salutation),

102a. That the child spoken of here was Ismâ‘îl and not Ishâq is made clear by verse 112, which states that it was after this incident that Ibrâhîm received the news of the birth of Ishâq. This, no doubt, contradicts the Bible statement, but the fact that Ismâ‘îl’s descendants kept a memorial of this sacrifice in the annual pilgrimage to Makkah shows clearly that Ismâ‘îl, and not Ishâq, was the son whom Ibrâhîm was commanded to sacrifice. Moreover, the Bible contradicts itself when it speaks of Isaac as “thine only son” (Genesis 22:2). Only Ishmael could be spoken of as “only son” before the birth of Isaac. The *ḥadīth* in which Ishâq is spoken of as having been sacrificed is according to Ibn Kathīr *gharīb*, and must be rejected. The Arabic Glorious Qur’ân makes it clear beyond all doubt that it was Ismâ‘îl whom Ibrâhîm was ordered to sacrifice.

105a. The words, *Thou hast indeed fulfilled the vision*, show that the act of slaughtering was not needed for the fulfilment of the vision; the preparedness to do it amounted to its fulfilment. According to the Holy man-made Bible, Abraham cast out his son Ishmael and his mother Hagar in some wilderness when Ishmael was fourteen years of age (Genesis 21:9–21). The Arabic Glorious Qur’ân is silent on this point. The reference in the words *You have indeed fulfilled the vision* may be to this incident, Ibrâhîm being told that the dream had already been fulfilled by casting out Ismâ‘îl and leaving him at Makkah.

107a. To commemorate Ismâ‘îl’s sacrifice, a great sacrifice was ordered. This was not only the sacrifice of a ram on this particular occasion, but the great institution of sacrifice now connected with the pilgrimage to Makkah. Perhaps there is also a reference here to the abolition of human sacrifice, which was prevalent among most ancient nations, and the significance is that the place of human sacrifice was now forever being taken by the sacrifice of a ram.

109 Peace be to Ibrâhîm!

110 Thus do We reward the doers of good.

111 Surely he was one of Our believing servants.

112 And We gave him the good news of Ishâq, a prophet, a righteous one.

113 And We blessed him and Ishâq.^a And of their offspring some are doers of good, but some are clearly unjust to themselves.

SECTION 4: Mûsâ, Hârûn, Ilyâs and Lût

- 114 And certainly We conferred a favour on Mûsâ and Hârûn.
115 And We delivered them, and their people from the mighty distress.
116 And We helped them, so they were the vanquishers.
117 And We gave them both the clear Book.
118 And We guided them on the right way.
119 And We granted them among the later generations (the salutation),
120 Peace be to Mûsâ and Hârûn!
121 Thus do We reward the doers of good.
122 Surely they were both of Our believing servants.
123 And Ilyâs was surely of those sent.

113a. Ibrâhîm and Ishâq are spoken of distinctly to show that by blessing Ibrâhîm is here meant blessing his descendants through Ismâ‘îl.

- 124 When he said to his people: Will you not guard against evil?
125 Do you call upon Ba ‘l^a and forsake the Best of the creators,
126 Allâh, your *Rabb* and the *Rabb* of your fathers of yore?
127 But they rejected him, so they shall be brought up,
128 But not the servants of Allâh, the purified ones.
129 And We granted him among the later generations (the salutation),
130 Peace be to Ilyâs!^a
131 Even thus We reward the doers of good.
132 Surely he was one of Our believing servants.
133 And Lût was surely of those sent.
134 When We delivered him and his people, all —
135 Except an old woman among those who remained behind.
136 Then We destroyed the others.
137 And surely you pass by them in the morning,
138 And at night. Do you not then understand?

SECTION 5: Yûnus and the Prophet’s Triumph

139 And Yûnus was surely of those sent.

125a. Ba'1 stands for the sun, or the sun-deity.

130a. *Ilyâsîn* is only another form of the name of Ilyâs (*Kashshâf* (Commentary), by Abu-l-Qâsim Maḥmûd ibn 'Umar al-Zamakhsharî) or Elias. Elias is mentioned as being one of the prophets in 6:85. Some commentators are of opinion that Idrîs and Elias are two different names of the same prophet, but, as I have shown in 19:57a, Idrîs in the Arabic Glorious Qur'ân stands for Enoch, and Elias is the same as the Elijah of the Holy man-made Bible.

140 When he fled^a to the laden ship,

141 So he shared with others but was of those cast away.^a

142 So the fish took him into its mouth^a while he was blameable.

143 But had he not been of those who glorify (Us),

144 He would have tarried in its belly till the day when they are raised.^a

145 Then We cast him on the naked shore, while he was sick.

146 And We caused a gourd to grow up for him.^a

147 And We sent him to a hundred thousand or more.

140a. It is meaningless to say that Yûnus fled from Allâh. He was a prophet and knew that no one could flee from Allâh, for Allâh's kingdom is unlimited. Nor does the Qur'ân say that he fled from Allâh. Even the commentators do not accept this (*Al-Tafsîr al-Kabîr* (Commentary), by Imâm Fakhr al-Dîn Râzî). It would appear that he fled from his people or from the king; see also 21:87b, 87c.

141a. *Sâhama* means *he drew lots* or *he shared with another in a thing* (*Arabic-English Lexicon* by Edward William Lane). According to the Holy man-made Bible, Jonah went into a boat but was cast into the sea on account of a storm (Jonah 1:15).

142a. According to Jonah 1:17, Jonah was devoured by a fish. The word used in the Qur'ân is *iltaqama*, which does not necessarily signify the act of devouring. *Laqm* means a *morsel*, and from the same root is *iltaqama*, which means *he took into his mouth* and also *embraced*; *iltaqama f a-ha fi-l-taqbîl* means *he took her mouth within*

his lips in kissing (*Arabic-English Lexicon* by Edward William Lane). According to one explanation, his heel only was drawn by the fish into its mouth.

144a. The meaning is that the fish would have eaten him, and he would have died. By *the day when they are raised* is not meant the actual day of Resurrection, because the fish was not an immortal fish that could live to the day of Resurrection. A person's death is generally called the day of his resurrection in a certain sense. *Man mâta fa-qad qâmat qiyâmatu-hû* — *he who dies, his resurrection comes to pass* — is the heading of a chapter in the *Mishkat* (*Mishkât al-Maṣâbîḥ* (Hadîth), by Shaikh Walî al-Dîn Muḥammad ‘Abd Allâh 26:7), a standard hadîth collection.

146a. According to the Holy man-made Bible, the gourd gave shelter to Jonah, but the next day a worm smote the gourd so that it withered, and Jonah grieved for it. The lesson drawn from this incident is stated thus: “Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow.... And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand” (Jonah 4:10–11). These were the hundred thousand or more persons to which Jonah was sent, as stated in verse 147.

148 And they believed, so We gave them provision till a time.

149 Now ask them whether your *Rabb* has daughters and they have sons?

150 Or did We create the *malâ'ikah* females, while they witnessed?

151 Now surely it is of their own lie that they say:

152 Allâh has begotten. And truly they are liars.

153 Has He preferred daughters to sons?

154 What is the matter with you? How you judge!

155 Will you not then mind?

156 Or have you a clear authority?

157 Then bring your Book, if you are truthful.

158 And they assert a relationship between Him and the *jinn*.^a And certainly the *jinn* know that they will be brought up (for judgment) —

159 Glory be to Allâh from what they describe!—

160 But not so the servants of Allâh, the purified ones.^a

161 So surely you and that which you serve,

162 Not against Him can you cause (any) to fall into trial,

158a. They said that they considered the *malâ'ikah* to be daughters of Allâh and worshipped them. In the Qur'ân, however, it is stated that it was really the *jinn* — their own leaders in evil — that they worshipped, not the *malâ'ikah*: “then will He say to the *malâ'ikah*: Did these worship you? They will say: ... nay, they worshipped the *jinn*” (34:40, 41).

160a. It is the evildoers that will be brought up for judgment (verse 158), not the servants of Allâh.

163 Save him who will burn in the flaming Fire.

164 And there is none of us but has an assigned place,^a

165 And verily we are ranged in ranks,

166 And we truly glorify (Him).

167 And surely they used to say:

168 Had we a reminder from those of yore,

169 We would have been sincere servants of Allâh.

170 But (now) they disbelieve in it, so they will come to know.

171 And certainly Our word has already gone forth to Our servants, to those sent,

172 That they, surely they, will be helped,

173 And Our hosts, surely they, will be triumphant.

174 So turn away from them till a time,^a

175 And watch them, they too will see.

176 Would they hasten on Our chastisement?

177 So when it descends in their court, evil will be the morning of the warned ones.

178 And turn away from them till a time,

179 And watch, for they too will see.

164a. These words are put into the mouth of the believers.

174a. That is, the time of victory (*Anwâr al-Tanzîl wa Asrâr al-Ta'wîl* (Commentary), by Qâzî Abû Sa'îd 'Abd Allâh ibn 'Umar al-Baidâwî).

180 Glory be to your *Rabb*, the *Rabb* of Might, above what they describe!

181 And peace be to those sent!

182 And praise be to Allâh, the *Rabb* of the worlds!